

BELIEFS AND PRACTICES

**COMPILED BY
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FOREWORD

By the grace and favour of Allāh *ta'ālā*, I have been supervising the *khānqāh* at Dār al-'Ulūm Kantāriyah, Bharūch (Gujarat, India) since Ramaḍān al-Mubārak 1412 A.H./1992 until now (1433 A.H.). I hope that, as per my practice, I will be able to present myself this year (1434 A.H./2013) as well – *inshā Allāh*. It is my ardent wish that in this way, twenty three years of this *khānqāh* will be completed.

A large number of seekers enter the *silsilah* (spiritual lineage) every year. This short booklet was compiled a few years ago for the rectification of their actions and character, and to teach them certain *wazā'if* (spiritual practices). It is now being published with a few changes. May Allāh *ta'ālā* inspire us all to practise on these *wazā'if* and words of advice. This is certainly not difficult for Allāh *ta'ālā*.

Muḥammad Qamaruz Zamān Allāhābādī.



تَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ

Allāh *ta'ālā* says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا.

*Today I have perfected for you your religion and completed upon you My favour, and I have chosen for you Islam as your religion.*¹

This is obviously a great virtue and bounty from Allāh *ta'ālā* for us, and we ought to be most grateful for it. You should now understand that the '*ulamā*' list five departments for the perfect *Dīn*: (1) *aqā'id*, (2) '*ibādāt*, (3) *akhlāq*, (4) *mu'āmalāt* and (5) *mu'āsharat*. We will now explain each one separately.

1. Aqā'id (beliefs)

This department has three important pillars: (1) *tauḥīd*, (2) *risālat* and (3) belief and conviction in the Resurrection and Hereafter.

These are the fundamental beliefs of Islam. A person should therefore be thoroughly versed in them. If his beliefs are not correct, no worship of his will be eligible for acceptance.

¹ Sūrah al-Mā'idah, 5: 3.

Tauhīd means to consider the Being of Allāh *ta'ālā* alone to be worthy of worship and before whom one prostrates. A person must believe in Him alone as the Creator, the Master, the Sustainer, and the giver of honour and disgrace.

Risālat means: we must believe that Allāh *ta'ālā* sent many Prophets and Messengers for the guidance of His creation. The last of these is Sayyidunā Hadrat Muḥammad Muṣṭafā *ṣallallāhu 'alayhi wa sallam*. No Prophet or Messenger is to come after him. Similarly, Allāh *ta'ālā* sent down divine books the last of which is the Qur'ān. No divine book is to come after it.

The third belief is of the Resurrection when the entire universe will be destroyed. Allāh *ta'ālā* will then revive it and everyone will have to account for their deeds. Those who were righteous will enter Paradise through the grace of Allāh *ta'ālā*. The evil ones will be destined to the Hell-fire. Allāh *ta'ālā* says in this regard:

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ

*One group will be in Paradise and one group will be in the fire.*¹

2. 'Ibādāt (acts of worship)

There are four most important acts of worship, viz. ṣalāh, fasting, zakāh and ḥajj. These are also the main pillars of Islam. Their fulfilment is most essential and there is no alternative to them.

¹ Sūrah ash-Shūrā, 42: 7.

3. Akhlāq (character)

Rasūlullāh *ṣallallāhu ‘alayhi wa sallam* said with regard to character:

بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

I have been commissioned to perfect noble character.

Character is of two types, viz. good character such as sincerity, humility, reliance on Allāh *ta’ālā*, asceticism, and so on. It is necessary to develop these qualities within one’s self. The second type is evil character such as pride, anger, jealousy, malice, greed and so on. It is essential to remove these from one’s heart. The process of removal is known as *tazkiyah-e-nafs* (purification of the self). Allāh *ta’ālā* says in this regard:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

*He who purified it has indeed achieved his goal.*¹

A person establishes a bond with the *mashā’ikh* (spiritual masters) for the purpose of purification of the self.

4. Mu’āmalāt (dealings and transactions)

The Shari‘ah has laid down injunctions and rules for our mutual dealings such as buying and selling. It is necessary to learn these injunctions from the ‘*ulamā*’ and to act accordingly.

5. Mu’āsharat (social relationships)

Islam also laid down etiquette for our mutual day to day living. If these etiquette are adhered to, no person will be

¹ Sūrah ash-Shams, 91: 9.

harmed or discomfited by another. Unfortunately there is general negligence in this regard.

The need for knowledge

Obviously, proper knowledge is essential to carry out the actions of all these departments correctly. This has to be acquired from the '*ulamā*' or by studying their books.

Spiritual Practices

For the sake of rectification and spiritual training of their *murīds* and *sālikīn* (those treading the path), the *mashā'ikh* taught certain special *wazā'if wa awrād* (spiritual practices and renderings) related to *dhikr* (the remembrance of Allāh *ta'ālā*). I have listed some of them in sequence so that each seeker may practise on any *wazīfah* according to his capability and opportunity, after consulting with his shaykh. He must inform his shaykh of his condition and continue seeking guidance from him. The *wazā'if* are:

First wazīfah

1. One hundred times *kalimah tayyibah* by reading *Lā ilāha illallāh* 9-10 times and following this with *Muhammadur Rasūlullāh*.

2. The third *kalimah* one hundred times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

Glory to Allāh. All praise is due to Allāh. There is none worthy of worship except Allāh. Allāh is the greatest.

3. One hundred times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh, my Sustainer, from every sin and I turn to Him in repentance.

Or just the following one hundred times.

أَسْتَغْفِرُ اللَّهَ

I seek forgiveness from Allāh.

4. One hundred times *durūd sharīf*:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

Or any other *durūd* which one remembers.

5. One hundred times

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

O the Ever-living! O the Upholder of all! I beg for Your mercy.

Follow this with *durūd sharīf* a few times and then make *du'ā'* to Allāh *ta'ālā* with full concentration and hope – asking Him for the fulfilment of your religious and worldly needs.

Note: Set aside a certain time when you are at peace and rest, and ensure you recite one or half *pārā/juz* of the Qur'ān daily.

Second wazīfah

Half of the *bāra tasbīh* (twelve *tasbīhs*).¹ The method for this is to read *durūd sharīf* a few times and then the following:

¹ After composing the half of the *bāra tasbīh*, I presented it to Hadrat Murshidunā Maulānā Muḥammad Aḥmad Sāhib Partābgharī *rahimahullāh*. He approved of it and blessed it with his signature. Furthermore, when I went for hajj in 1417 A.H., I commenced this *wazīfah* with the first round of *tawāf* and concluded it by the time I completed the last round. I

1. Two hundred times *kalimah tayyibah* by reading *Lā ilāha illallāh* 9-10 times and following it with *Muhammadur Rasūlullāh*.

2. Three hundred times:

اللَّهُ اللَّهُ

3. One hundred times:

اللَّهُ

(One may read *Allāhu Allāh* or just *Allāh*. One may occasionally add the words *Jalla jalāluhu* or '*Azza ismuhu*).

4. One hundred times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ

I seek forgiveness from Allāh, my Sustainer, from every sin and I turn to Him in repentance.

Or just the following one hundred times.

أَسْتَغْفِرُ اللَّهَ

I seek forgiveness from Allāh.

5. One hundred times *durūd sharīf*:

صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ

continually made this *du'ā'*: "O Allāh! Just as you made the *bāra tasbīh* beneficial for the *sālikīn*, accept this [half of the *bāra tasbīh*] as well and make it a means for acquiring affinity (*nisbat*) with Allāh *ta'ālā*." Āmīn. O Allāh! Accept from us, surely You are all-hearing, all-knowing.

Or any other *durūd* which one remembers.

Thereafter make ardent *du'ā'* for yourself and for the entire *ummah*.

Third wazīfah

The full quota of the *bāra tasbīh* (twelve *tasbīhs*). The method for this is to read *durūd sharīf* a few times and then the following:

1. Two hundred times *kalimah tayyibah* by reading *Lā ilāha illallāh* 9-10 times and following it with *Muhammadur Rasūlullāh*.

2. Four hundred times:

إِلَّا اللَّهُ

It is good to read the full *kalimah* now again, in-between.

3. Six hundred times:

اللَّهُ اللَّهُ

4. One hundred times:

اللَّهُ

Make *taubah* (repentance), *istighfār* (seeking forgiveness) and *durūd sharīf* a few times, make *du'ā'* for all the *mashā'ikh* of the *silsilah*, and ask Allāh *ta'ālā* to enable you to benefit from their blessings.

Fourth wazifah

Adhere strictly to the third *wazifah* and together with it make *dhikr* of *Ism-e-Dhāt* – “Allāh” – a minimum of 3 000 times or 6 000 times, 12 000 times and up to 24 000 times. Try to ensure that not a single breath goes by in negligence [i.e. remain focussed on Allāh *ta’ālā* all the time].

I make an earnest *du’ā’* to Allāh *ta’ālā* to enable all of us to engage in the *dhikr* of *Ism-e-Dhāt* as much as possible, and to give us success in it. Allāh *ta’ālā* says:

وَاذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ

*Remember Allāh in abundance so that you may prosper.*¹

Words of advice and guidelines

1. Be very particular about performing *ṣalāh* with congregation. Women too must perform their *ṣalāh* during the desirable (*mustahab*) times, and they must observe the Shar’i *pardah/hijāb*.
2. Read one *pārā/juz* of the Qur’ān or at least half every day. Read those *sūrahs* for which certain merits have been mentioned for their recitation at specific times. For example, *Sūrah Yā Sīn* in the morning, *Sūrah al-Wāqī’ah* when going to sleep, *Sūrah al-Kahf* on Fridays, and so on.
3. Be regular in performing the *tahajjud*, *ishrāq*, *chāsht* and *awwābīn ṣalāhs*. Read the different *du’ā’s* for different occasions and actions as practised by Rasūlullāh *ṣallallāhu ‘alayhi wa sallam*.

¹ *Sūrah al-Jumu’ah*, 62: 10.

4. Be certain to read one manzil (section) of *Munājāt Maqbūl* daily. Read the *Asmā' Husnā* (the beautiful names of Allāh *ta'ālā*) with it.

5. Read the following verse at least one hundred times at any time when you are at peace and at rest. Muṣliḥul Ummat Ḥadrat Maulānā Shāh Waṣiyyullāh Sāhib *rahimahullāh* and Ḥadrat Maulānā Muḥammad Aḥmad Sāhib *rahimahullāh* used to emphasize the reading of this verse.

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

There is none worthy of worship besides You. Glory to You. I was certainly from among the wrongdoers.

6. Continually read: *Yā Allāh, Yā Raḥmān, Yā Raḥīm* while you are walking about [and engaged in your day to day tasks].

7. When going to sleep, make *murāqabah* (to imagine) of death and take account (*muḥāsabah*) of your actions. Take stock of how many good deeds and how many evils you committed. Express gratitude to Allāh *ta'ālā* when you think of your good deeds. If you committed any evil, repent and seek forgiveness. Read Āyatul Kursī, Sūrah al-Ikhlās, Sūrah al-Falaq, Sūrah an-Nās, etc. and sleep on your right side. Inspiration is from Allāh *ta'ālā* alone.

8. While you are engaged in *dhikr*, you must make this *du'ā'* occasionally:

اَللّٰهُمَّ طَهِّرْ قَلْبِيْ مِنْ غَيْرِكَ، وَنَوِّرْ قَلْبِيْ بِنُورِ مَعْرِفَتِكَ

O Allāh! Purify my heart from all except You, and illuminate my heart with the effulgence of Your recognition.

Make this *du'ā'* now and then:

“O Allāh! You and Your pleasure are our objectives. Confer us with Your love and recognition.”

Say these words occasionally:

اللَّهُ حَاضِرِي، اللَّهُ نَاطِرِي، اللَّهُ مَعِي

Allāh is present with me. Allāh is watching me. Allāh is with me.

Some elders state that it is most beneficial to read the following in the course of making *dhikr*:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ، إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

The truth has arrived and falsehood vanished. Falsehood [by nature] vanishes.¹

9. Read the following one hundred times:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

O the Ever-living! O the Upholder of all! I beg for Your mercy.

10. Read the following seven times:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Allāh is sufficient for me. There is none worthy of worship besides Him. I have placed my complete trust in Him. He is the master of the Grand Throne.

11. Make the *dhikr* of the *Ism-e-Dhāt* – “Allāh” – at least one hundred times with the heart. This must be done by closing your eyes and mouth and imagining that the heart is engaged in *dhikr*.

¹ Sūrah Banī Isrāʼīl, 17: 81.

12. The *madāris*, *khānqās*, and other groups involved in *Dīnī* efforts of *da'wat* must also pay particular attention to *dhikr* because the pure remembrance of Allāh *ta'ālā* attracts the descent of divine mercies.

13. The people of *haqq* (those on the true path) must help and support other groups involved in *Dīnī* efforts of *da'wat*. If they see anything which is against the Shari'ah, they must inform the responsible members with absolute respect, sincerity and a desire for their welfare.

14. We have to interact with our Muslim brothers with goodness, wellbeing and concern. This is of very great value on the day of Resurrection.

15. Be very cautious about clarity in transactions, i.e. buying and selling. Adhere strictly to the injunctions of the Shari'ah in this regard. There is a general disregard to this.

16. I am fully convinced about your love and sincerity. By the inspiration of Allāh *ta'ālā* and the *du'ā's* of our pious elders, I have established several *madāris* and other institutions. In addition to this, I have compiled several books. I make a humble request to you to make *du'ā'* that Allāh *ta'ālā* accepts all these efforts, and that you also consider spreading them. May Allāh *ta'ālā* reward you with the best of rewards.

Muhammad Qamaruz Zamān Allāhābādī

12 Rabī' al-Awwal 1434 A.H./25 January 2013